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PENTECOST

Fifty days after the Resurrection of Jesus/Easter, the Holy Virgin Mary and all the Apostles were together at prayer in an upper room. Suddenly, a mighty wind arose. The house rocked and the room was filled with its rush. There appeared tongues of fire which came down upon each of the Apostles. They were filled with the Holy Spirit and at once began to glorify God and to speak of Him in many languages, which they had never known before. This was Christ's promise which He gave them that He would send them the gift of the Holy Spirit from God the Father. Pentecost really lasts two days. On Sunday we glorify the Holy Trinity, and so it is called "Holy Trinity Day." On Monday, we honor the Holy Spirit, and it is called "Holy Spirit Day."

Many of our people have a popular name for Pentecost. This is "Green Sunday" or "Zelenji Svjata." This name came from the green which we use to decorate our homes and churches on this day. Often green vestments are worn by the clergy and some people even wear a bit of green on this day.

Early on, people decorated their homes but forgot the true meaning of the day, much as has happened in our day with Christmas. St. John Chrysostom, who lived in the 3rd century, preached about this. He admonished the faithful of his time not to celebrate the feast superficially, only adorning their homes with garlands but rather to spiritually adorn their souls with virtue in order to be more able to receive abundant fruits of the Holy Spirit. These are: Wisdom – the ability to value things in the Kingdom of God; Understanding – a heart that accepts, cares, listens, forgives and

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THE FATHERS OF THE FIRST

On the Sunday between the Holy Day of Ascension and Pentecost, May 20 this year, we celebrate the memory of the 318 God-hearing Fathers who attended the First Ecumenical Council of Nicea in 325 in which they defined the doctrine of the Holy Trinity.

Arius, an archpriest who lived in Alexandria, was teaching the heresy that the Son was not equal to the Father, being neither of the same essence nor infinite nor eternal; that He was a creature, the most perfect creature of God, but yet not God, and that consequently his mother was not the Mother of God.

Athanasius, Archbishop of Alexandria, opposed these errors with all his powers. He eloquently exposed the true teaching, that the Word of God was indeed God in reality, and through the incarnation He became a real man. God and Man.

The controversy raged throughout the Roman Empire throwing it into a state of turmoil. Troubled by this, Emperor Constantine decided to submit the matter to the judgment of the whole Church, and so he summoned a general council that convened in Nicea. From their deliberations came part of the Nicean Creed in which the answer to Arianism is given: "I believe in one Lord Jesus Christ, the Son of God, the only-begotten, be-gotten of the Father before all ages. Light of Light, very God of very God, begotten, not made, of one essence with the Father, by Whom all things were made."

The Creed of the Church composed by the Fathers at this Council of Nicea in 325 and completed and confirmed at the First Ecumenical Council in Constantinople in the year

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ORTHODOX WOMEN

The question of women serving as priests in the Orthodox Church is inappropriate. It is not a question of their worthiness or unworthiness which prevents a ministry at the altar. All of us, men or women, are unworthy of the sacred priesthood. Simply put, the clerical state is a majesty of the Divine, not a question of human equality.

Therefore, Orthodoxy offers women a traditional, dignified and complementary witness in Christian society. The idea of superiority of males, competition for offices, or a right to the priesthood has no place in the Orthodox Church. While the voice of Orthodox women must be heard and respected in our Church life, service in other capacities will come at the right time and in the correct manner.

We know that Orthodox women are students at Church-sponsored theological schools, and there are active and growing associations of priests' wives. Women have also become involved in publishing efforts and are at the core of the educational ministry of the Church. They are speakers and writers and generally conduct the local educational efforts in parishes. All these roles are to be welcomed because the Church always has need of the exceptional gifts women bring to the faith. The primary role of women, however, is that of a Christian mother and the first educator in the home, not necessarily involved in the lives of families other than their own.

The Royal Empress Alexandra once said, No work any woman can do for Christ is as important as what she can do in her own home.

"Every Christian mother considers it one of her primary

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CHRONOLOGY

MAY 2007

WITH THE RESTORATION OF THE CHURCH, the parish of SS Peter and Paul in Jersey City, NJ will celebrate its 100th anniversary on May 7. The city has approved renaming its street to St. Alexander Way in honor of St. Alexander (Hotivitsky), who was the first priest of the parish.

DIRECTIONAL SIGNS, carved ikons and cross decals are available from Figula and Daughters, PO Box 15, Glen Hope, PA 16645 or call 1-814-672-5597 or e-mail figulad@juno.com. I have received many requests for this address, as many churches are relocating and need directional signs to their church.

A COLLOQUIUM WAS HELD at St. Andrew's House Center for Orthodox Christian Studies (Romanian Episcopate of OCA) in Detroit, which was attended by over 100 Orthodox, Episcopalian and Canadian Anglican clergy and laypeople. The Colloquium was designed to explain Orthodox Christianity to attendants during this period of great difficulty over doctrinal divisions in the Episcopal and Anglican Church of Canada. Similar events are planned to introduce Orthodoxy to other Christian denominations in North America, according to Archbishop Nathaniel.

COPIES OF THE NEW TESTAMENT, PRAYER BOOKS, ICONS AND ORTHODOX CALENDARS were distributed to Russian builders who are on long assignment in China to build the Tianwan Nuclear Power Plant. They were gifts of the Russian Orthodox Community in Shangai and were distributed by their priest who held religious services for over 100 members of the Lianyungang Orthodox community.

CONCERNED ABOUT FEWER PEOPLE attending the blessing of graves on Memorial Day, one parish is providing a shuttle bus to transport people from the church to the cemetery and then back to the church hall for a coffee social. The Sisters at the pilgrimage at Uniontown also provide shuttle service for the many aging and disabled attendees. Since the pilgrimage at St. Tikhon's Monastery is now held at two levels, it is difficult for many to participate in all activities. Shuttle service would be a welcome convenience.

RELICS believed obtained from the Kazan Cathedral of St. Petersburg, which had housed an anti-religious museum, were offered on the internet. An e-mail address, telephone number and a photo of items was given on a web site. The relics have been confiscated and will be examined by experts. There are numbers imprinted on the skull which should make for easier identification.

THE HUFFINGTON ECUMENICAL INSTITUTE, to promote Catholic-Orthodox dialogue, has been established at Loyola Marymount University in Los Angeles with a pledge of $5 million by Michael Huffington, a member of the Greek Orthodox Church. The Jesuit institution has 5,000 undergraduate and 3,000 graduate students. An institute director will be hired, who should develop an interdisciplinary curriculum that will explore Orthodox theology, history and culture.

THE EXCLUSIVE TEACHING OF Darwin's theory of evolution in Russian Schools has been challenged. A parent has sued calling the teaching to the exclusion of other theories a gross violation of the freedom of choice. Patriarch Alexy also spoke on the subject at an educational conference attended by government and military officials, public and cultural figures and spiritual leaders from Russia and former Soviet republics.

NEW RULES ON GIVING. The Federal Government has legislated new regulations regarding charitable contributions made to your parish. The recently enacted tax act of 2006 has modified the record-keeping requirements for 2007 charitable contributions. Beginning January 1, 2007, in order to receive a tax deduction for any contribution of cash, check, or other monetary gift, you must keep a canceled check, bank record or a written receipt from the parish, any of its organizations or any charitable organization showing the name of the organization, the date and amount of the contribution. If your parish has envelopes – use them.

THREE COMMUNITIES IN ENGLAND have left the Russian Church Abroad and have gone under the omophor of Metropolitan Cyprian of Oropos and Fili of the Synod in Resistance Greece. They are the Convent of the Annunciation in London founded in 1954, Saint Edward Brotherhood founded in 1982 and the newly-organized St. Boniface Mission on the Isle of Wight. The reason given was the coming reapproachment with the Patriarchate of Russia.

ACCORDING TO KOSOVOS' top UN official, the U.S. has pledge to donate $1 million to the UN Educational, Scientific and Cultural Organization for work to preserve two mosques, a Turkish bathhouse, three orthodox churches and a monastery in the province.

THE LAST GOSPEL OF MARY by Frederica Mathewes-Green is an easily read and understood book about the Mother of God. She includes three texts from "The Gospel of Mary," written in AD 150, to the oldest prayer found about her in AD 250 to prayers written by St. Romanos in AD 520, which are in poetry style. Converts will learn about the place of Mary in the Orthodox Church and "cradle Orthodox" will better appreciate her place in Orthodox theology. For info call 508-255-4685 or http.paracletepress.com

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PENTECOST

helps us know the truths of our faith; Counsel – the ability to make good and wise decisions; Fortitude – the strength to do what is right in spite of challenges; Knowledge – the ability to choose the right paths in life; Piety or Reverence – a deep respect for God and an eagerness to serve Him in this life; Fear of the Lord – Acknowledgment of God's power and giving Him respect and worship.

(Continued from front page)
THE FATHERS OF THE FIRST

381 is the basic statement of what we believe in as Orthodox Christians. The Fathers wished to create a precise, complete, and simple statement so that believers would recognize any opinions which contradicted the Orthodox teachings of the Church. False teaching was found in many places, even within the clergy and hierarchy of the Faith itself; therefore, the formulated Creed protected believers from accepting something which was false or heretical.

The Fathers were familiar with the Scriptures. They knew what they taught has to be supported by Holy Scripture. Each statement of the Creed is supported by a Scriptural reference, in fact sometimes by many. For example: "The only-begotten Son of God" is referenced in Psalm 2:7; Matthew 3:17; John 1:1. "Begotten of the Father before all ages" is referenced in John 1:1-2;8:58; Col 1:16; Phil 2:6.

The kondak or hymn of the day tells us: "The preaching of the Apostles and the decisions of the Fathers have established the true faith of the Church which she wears as the garment of truth fashioned from the theology on high. She justly governs and glorifies the great mystery of worship."

* * * * * *

Money is a good servant but a poor master

(Continued from front page)
ORTHODOX WOMEN

obligations to teach her child prayer as soon as his consciousness begins to awaken, prayer that is simple and easy for him to understand. His soul must be accustomed to the warm and fervent experience of prayer at home, by his cradle, for his neighbors, his family. The child's evening prayer claims and softens his soul, he experiences the sweetness of prayer with his heart, and catches the first scent of sacred feelings."

Fr. Michael Pomazansky

(Continued from front page)
KITCHEN CORNER

in roasting pan. Bake in 350° oven for 30 min. or until baked through. Do not overbake and dry out. These are usually eaten plain but ketchup or barbecue sauce is good if eaten hot.

Sikonka or Wedding Stuffing

2 lb. ground mixture of veal, pork and beef
1 1/2 cups chopped onions
1 loaf fresh Italian or French bread
6 whole eggs
1 stick oleo or butter
2 1/2 cups milk
1 cup sour cream
parsley

Soak bread in milk in large bowl. Squash with hands. Add other ingredients as for meat loaf. Pat into 9x12 pan. Bake at 375° for 15 min. Turn down oven to 325° and bake 30 min. more.

At the conclusion of the wedding feast, the bride's veil is removed by the bridesmaids and it is replaced with a cap or babushka. This special song is sung by the matrons.

Play for me musicians, joyfully.
While I wear my bridal veil happily.
While I wear my bridal veil happily.

From my head the veil will be taken away.
Then a song of sadness for me you will play.
Then a song of sadness for me you will play.

For the last time I have worn my bridal veil.
Lasting memories always shall prevail.
Lasting memories always shall prevail.

Play for me musicians, happily.
While my dearest friends all are here with me.
While my dearest friends all are here with me.

In my heart there is great joy and happiness.
Mom and Dad are here to share this day of bliss.
Mom and Dad are here to share this day of bliss.

With my parting all my thanks to both of you.
And a prayer that God take care and bless you.
Add a prayer that God take care and bless you.

To my bridal dance I go joyfully,
Then with my (husband's name) to share our life happily.
Then with my (husband's name) to share our life happily.

* * * * * *

A excellent faster is he who restrains himself from every impurity, who imposes abstinence on his tongue and restrains it from idle talk, foul language, slander, condemnation, flattery and all manner of evil-speaking, who abstains from anger, rage, malice and vengeance and withdraws from every evil.

– Saint Tikhon of Zadonsk.

SOBORNOST

The Millennium Celebration

In conjunction with the celebration of the 1000th anniversary of the Baptism of Rus', and in the face of the more relaxed policies of the Gorbachev government, the Russian Orthodox Church (ROC) seized the occasion of a new opportunity of freedom to put *sobornost* into practice and convene its fourth local council since the Communist Revolution in 1917 (the first three were called to elect new patriarchs). Convened at the Holy Trinity-St. Sergius Monastery near Moscow, June 6-9, 1988, this council dealt with the adoption of a new Statute of the ROC and canonized nine new saints.

Present for the occasion, presided over by Patriarch Pimen of Moscow, were: the Patriarchs of Antioch, Jerusalem, Georgia, Romania, and Bulgaria, the Archbishop of Cyprus, the Metropolitans of Poland and Washington, DC, and numerous dignitaries of the Roman Catholic, Anglican, Lutheran, Methodist and Reformed Churches.

Meyendorff explains:

> In adopting a new Statute, the ROC Council clearly rejected the previous rules governing internal church life, imposed on the ROC by the state in the 1960's. The most negative aspect of the old, now supplanted, Church Statute, was the total exclusion of the parish priest from the administration of parish affairs. The priest was simply considered an employee of the parish, hired and fired like any other employee. This seriously undermined the Orthodox understanding of the religious purpose and meaning of parish life and activity. In the new Statute, the parish priest is clearly defined as the head and president of the parish meeting and the parish community.

In an important sense, the new Statute of the ROC was at the time an open question, since the state legislation on religious communities was under revision, and it was not known what direction new state legislation would take. It was hardly possible that the newly-adopted Church Statute was drafted without detailed co-ordination with the state authorities, and, therefore, one might expect that there were serious indications of what was acceptable and what was not acceptable in the eyes of the still then-ruling communist party.

Informed sources at the Millennium Celebration noted that the closed business sessions of the Council were on occasion lively and open debates, indicating a new possibility for the common and cooperative work of bishops, priests and lay people in the governing of the Russian Orthodox Church, as per its time-honored "conciliar" tradition.

Fr. Michael Dahulich, Ph.D.

MOTHER'S DAY
(May 13)

ONCE UPON A TIME, there was a child ready to be born. So one day he asked God: "They tell me You are sending me to earth tomorrow but how am I going to live there being so small and helpless?"



God replied: "Among the many angels, I chose one for you. She will be waiting for you and will take care of you." Said the child, "But tell me, here in Heaven, I don't do anything else but sing and smile, that's enough for me to be happy. And how am I going to be able to understand when people talk to me, if I don't know the language that men talk?"

God responded: "Your angel will tell you the most beautiful and sweet words you will ever hear, and with much patience and care, your angel will teach you how to speak."

"What do I do when I want to talk to You?" *"Your angel will teach you to pray," said God.*

"Who will protect me from the bad people on earth?" asked the child.

"Your angel will defend you even if it means risking its own life," answered God.

"But I will always be sad because I will not see You any longer," cried the child.

"Your angel will always talk to you about Me and will teach you the way for you to come back to Me, even though I will always be next to you," answered God.

At that moment there was much peace in Heaven, but voices from earth could already be heard, and the child in a hurry asked softly: "Oh Father, if I am about to leave now, please tell me my angel's name."

Said God, "Your angel's name is of no importance...

*...**You will simply call her MOM."***

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LIGHTER MOMENT

A WOMAN WALKED BY a shriveled old man rocking in a chair on his front porch. "I can't help but notice how happy you look," she said. "What's your secret for a long happy life?"

I smoke three packs of cigarettes a day," he said. "I also drink a case of whiskey a week, eat fatty foods and never exercise!"

"That's amazing. How old are you?"

The old man thought for a moment, and then replied, "36."

* * * * * *

Coincidence? When the Mother of God mourned her Son on the cross, she recognized the two thieves crucified with Him. When Jesus was a baby and the Holy Family was fleeing to Egypt, the two thieves accosted them. Dismus, now known as the good thief, prevented the bad thief, Getus, from harming the family. The Mother of God had told Dismus: "My Son will bless you for this." He did, 31 years later when he told Dismus: "Truly I say to you. Today you will be with me in Paradise." (Luke 23:43)

CHANGE

Change is one thing that we can be sure of in this life. Especially in the few past decades, things are moving so fast. Our relationships change as we move from place to place, we experience illness and ultimately face death. Even the cells of our bodies are always in the process of change. When cells wear out, most are replaced by new ones. This is especially noticeable with our skin – we shed and regrow outer skin cells about every twenty-seven days.

We especially notice this in our "things." It seems that our closets are full of materials we can no longer use because they have become obsolete. Long-playing records, now known as albums, gather dust along with our 45s and now our cassettes. VCRs have given way to DVDs and how about those radios we no longer can find parts for. We go to the grocery store and find that the canned soup we favored for years is no longer made and our new auto doesn't have some features we liked in our old one. Yes, change is the one certainty in our world.

By faith in Jesus Christ we can have a relationship with the unchanging God, Who says of Himself in Malachi 3:6: "I am the Lord, I do not change."

We can depend on God to be the same forever, as the psalmist says (102:27): "But Thou art the same, and thy years shall have no end." Hebrews adds this reassuring testimony: "Jesus Christ is the same yesterday, today, and forever." He is our firm foundation, Who can give us confidence and security in this changing world.

We creatures, caught up in the swirling tide of time, can rest our souls in the unchanging rhythm of the church calendar, the sameness of the structure of the services and the familiar sounds of chants and music in the church.

WHY NOT?

Do you wonder why in the Orthodox Church we very seldom hear about the wounds of Jesus and we seldom see the crucifix on a cross? Sergius Bulgakov in "The Orthodox Church" writes:

"The Catholic world loves above all the humanity of Christ, the Christ as suffering, crucified. To be crucified with Him, to live with Him, His Passion and the Cross, this is perhaps essential in Catholic mysticism; characterized by the stigmata, the way of the Cross, the cult of the five wounds, etc. Certainly for all Christianity, the Passion of Christ is sacred; the Whole Christian world bows before the Cross.

"In Orthodoxy on Holy Thursday, the reading of the 'Twelve Gospels' of the Passion is one of the high points of the liturgical year; the Church weeps in silence, embracing in spirit the wounds of Christ.

And each week, on Wednesday and Friday, there are offices devoted to the Cross. But it is not the image of Christ crucified which has entered into and possessed the soul of the Orthodox people. It is more the image of Christ, meek and lowly, Lamb of God, Who has taken on Himself the sins of the world, and Who has humbled Himself to take a human form; He Who came into this world to serve all men and not to be served; He Who submitted without a murmur to outrage and dishonour, and Who answered these with love. ...

"It cannot be denied that Orthodoxy, as Eastern Christianity, wears an aspect which is less "of the world" than that of the Christianity of the West. The West is more practical, the East more contemplative..."

GET THE WHOLE STORY

There is a story told about a woman who invited all her friends over for a special dinner. Desiring to impress them she hired a maid, a butler and a chef. She purchased the best steaks she could find and a top brand of mushrooms to accompany them.

When the chef noticed that the mushrooms seemed a bit discolored, the lady suggested he feed them to the dog; since the hour was late and there was not time to purchase more mushrooms. If the dog eats them and doesn't get sick, they're probably all right.

The dog eagerly consumed the mushrooms and showed no ill effects, so that chef completed the meal and served the guests. Later, as the dessert was being served, the maid hurried in and whispered to the lady of the house, "Ma'am, the dog is dead." Not waiting to hear any more, she leaped to her feet and told the guests they had no time to lose. They had eaten tainted mushrooms and must rush immediately to the hospital.

Later that evening, after the lady and her guests had returned from having their stomachs pumped, she asked the maid, "Where is the dog now?" "Out in the front yard, ma'am," replied the maid, "where he crawled after the car hit him."

The moral of the story ~ it's good to investigate a matter thoroughly before leaping to hasty conclusions which may result in harsh consequences.

How many times in the church have you seen people jump to false conclusions? How many times is a person's work, character, or motives questioned, without the benefit of investigation? How many times has someone been dismissed as a "lost cause" all because of things we've heard?

Jumping to conclusions is a very dangerous practice ~ its victims are littered all about us!

We must learn to examine all situations, all information and the actions of all people fairly. Never assume you have all the facts prior to a thorough investigation of the matter. Never pass judgment until every aspect has been scrutinized, and then only with great caution. This is how we must treat others.

LIGHTER MOMENT

SIGN AT AN ANIMAL SHELTER: "Children left unattended will be given a puppy or a kitten."

WINTER'S GRACE

As a priest was addressing a group of men, he took a large piece of paper and made a black dot in the center of it. Then he held up the paper and asked them what they saw.

One person replied: "I see a black mark." "Right," the priest said. "What else?" Complete silence prevailed. "I'm really surprised," the priest commented. "You have completely overlooked the most important thing of all – the sheet of paper.

We are often distracted by small, dot-like disappointments, and we are prone to forget the innumerable blessings we receive from the Lord. But, like the sheet of paper, the good things are far more important than the adversities that often monopolize our attention.

This brings to mind a whimsical bit of verse that expresses good practical advice. "As you travel down life's pathway, may this ever be your goal: Keep your eye upon the doughnut and not upon the hole!"

Rather than concentrating on the trials of life, and we certainly have more and more of them as we grow older, we should fix our attention on its blessings. Let's say with the psalmist: "Blessed be the Lord, who daily loads us with benefits." (Ps 68:19).

Let's spend our time counting our blessings – not hugging our complaints and we won't be as distracted by dots and doughnut holes.

THE EIGHTH DAY

In the April issue we had an article on the "Eighth Day in the Week." A reader sent us this explanation, written by St. Gregory Palamas, whose memory we honored on the second Sunday of the Great Fast (March 4). He was a Greek theologian, born in 1296, who lived on Mount Athos and died in 1359. He He was an exponent of inner, mystical prayer bringing about union of the mind with the heart. St. Gregory wrote:

Another reason why the Sabbath day was blessed is that he who formed this world in six days foresaw that man would turn towards evil and would, as a result, go back to the ground, descend to Hades, and be imprisoned there, and this whole world would grow old and useless because of man, but would be renewed by God becoming man.

This renewal was effected when God incarnate descended into Hades through death and declared there on the Sabbath the recall of souls. It was because he foresaw that this would happen on the Sabbath that he rightly deemed it the only day worthy to be blessed. However, although this work was secretly made ready on the seventh day, the Sabbath, everything was clearly brought to light and accomplished when the body too had been summoned to immortality through the Lord's Resurrection on the eighth day. This is why we call it the Lord's Day.

As Friday, the day of preparation, stands in relation to the Sabbath, so is the Sabbath in comparison with Sunday, which is obviously superior to it. As perfection and reality surpass beginning, pattern, and shadow, so is Sunday more excellent and honorable, because on it the exceedingly blessed work was finished, and on it we await the General Resurrection of all, the perfect entry of the saints into the divine rest and dissolution of the world into its elements.



Undique (from everywhere)

Make a loving offering of prayer by attendance at the Divine Liturgy and reading of "hramoty" diptichs at All Souls Saturday on May 26. The Church gives us this venerable way to show love and respect for those who have gone on before us, to keep alive the memory of those who have been a part of our life in Christ; it is also a moment of Grace to remember our own death and need to live in such a way that we have a good defense before the Judgment Seat of Christ.

The name of Pontius Pilate in the Creed places the crucifixion in a historical time and makes it an official part of human history.

In Greek the word for fish is ICHTYS. It has been for centuries a symbol of Christianity and a reminder of her core beliefs – each letter representing a word: Jesus Christ, Son of God – Savior.

Even in Rome, Greek and not Latin was used in the Divine Liturgy until the 4th century.

The heart of the gospel is the resurrection of Christ. When Christ rose from the dead the story of the empty tomb spread rapidly through Jerusalem and beyond. The oral tradition about Jesus began. The story of His arrest, trial, crucifixion and resurrection were told and retold. After receiving the Holy Spirit at Pentecost, the apostles set out for the four corners of the earth retelling the story. Decades passed before there were any writings, which were called the "Christian Scriptures." So Holy Scripture and Holy Tradition are key in Orthodox belief.

Live each day so that you will neither be afraid of tomorrow nor ashamed of yesterday.

Come communion time, do we all rush to receive the Lord? But do we really have the right disposition and proper intention? Is our soul free from grave sin? Have we kept the fast from midnight? Do we approach "with the fear of God and with faith?" or because everyone else is going up?

Editor's Notes

With this issue, we begin our 56 year of publication. We now have 11 books of 480 pages each on file. What a wealth of history, cooking, culture, ethnic tradition, spiritual sustenance and teaching are to be found within these pages. When I take one of the books out of the bookcase for some reason or other, I find myself immersed in the pages, as I find one interesting article after another. What vision Fr. Basil Stroyen and Fr. Peter Bohush had those many years ago when they went before the Bishops' Sobor asking for their blessing to print and distribute the paper. They were given the blessing but informed that there was no money to help them in their endeavor. However, many bishops and metropolitans did help with their private donations, words of encouragement, and articles and news for inclusion. Unfortunately, this ceased around 1970, when the publishers were informed that since the church now had its own English language paper, the "Herald" was no longer needed. Is there ever too many papers on the Orthodox Church? Every paper has its own style and topics it covers. We have not been funded; but spasebo/thanks to our readers, we have been adequately provided for and with their help and that of God we have reached our 56th year!

I was recently asked why the paper was started. The reason is that back in the 1950's there was very little material in the English language. Many of the priests did not speak English. Zakon Boze was all we had once a week in a non-English language. "The Herald" was used in many Sunday Schools which were starting up. It gave its readers a wider outlook on the Orthodox Church. It "filled the bill." Glory be to God for the inspiration and health throughout these years.

Matushka Nina

TWO DAYS OF MEMORY

On May 26, Orthodox all over the world observe All Souls' Saturday. On May 28 those of us who live in the United States also observe Memorial Day, when we honor the dead from all wars.

May 26 is the fifth Souls' Saturday in 2007. The first was on February 10, before which date we gave our family dyptich (hramota) to the parish priest listing names for prayer. Again on this Saturday, May 26, we go to church for the Divine Liturgy and Panahida with its reading of the lists of our parish and family dead. As we listen to the names our attention drifts, the people we have loved during life, even if we forgot them, are not forgotten by God, whose forgiveness is more infinite than His memory.

Two days later, we observe our American holiday day tradition which grew out of the 19th century holiday of "Decoration Day" on which the graves of the Civil War were decorated. We now honor all who have died in all of America's Wars.

May Christ our true God, indeed risen from the dead, grant to His departed servants blessed repose and eternal memory.

PRESS FUND

Spasebo/Thank you not only for your contributions to this fund but for the humbling notes you sent with them. Both keep me going.

Anna Dorozynski, Mr. and Mrs. William C. Veschuroff, Ethel Watlock, Irene Allen, Agnes Fryntzko, Stella Prihodko, August Hahn, Mr. and Mrs. John Hrapchak, Anonymous, David J. Strang, MD, Constantina Morgan, Paul Stuchlak, Eva Benda, Kay Tresko.

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*Arnold Katko in memory of Fr. Basil and for health of Matushka Nina.

*George and Eileen Chwan in memory of Fr. Basil and George Yura.

*Ronald J. Garrity for prayers for family members both living and dead.



Before wedding feasts were catered, family relatives and friends did the cooking for the two-day celebration. The parents called some ladies in the parish who were adept at preparing food for such events, and they all worked together on a menu, which included foods which could be prepared ahead of time and served at room temperature. Almost every wedding had oven-baked meatballs and pork cutlets or chops on the menu, as well as the usual holupki and paprikas. These dishes were also made to take on pilgrimages and picnics, as they keep well and taste good at room temperature.

Veselya Pork Chops

6 pork chops	2 eggs, beaten
1 cup flour	garlic salt
1 cup bread or cracker crumbs	pepper

Combine flour and crumbs in a bowl. Put beaten eggs in another bowl. Sprinkle chops with garlic salt and pepper. Dip chops, one at a time, first in the beaten egg, then in the crumb mixture. Brown the chops lightly in a heavy skillet. Remove from skillet and place in lightly greased baking pan. Cover, bake in 350° oven for 30 to 40 min. Do not allow to burn.

Veselya Meatballs

1 lb. ground beef
1 grated onion
2 slightly beaten eggs
1/2 lb. ground pork
4 slices hard bread, grated
salt
pepper
parsley
Mix above and shape into balls.
Beat 2 more eggs
1/4 teas. baking powder
1 c. bread or cracker crumbs
Add baking powder to crumbs. Dip balls in beaten egg, then in crumbs. Fry lightly in hot skillet. Place on rack

(Continued on Page 3, Col. 2)

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BIBLE STUDY

Most of the readings this month are from the Gospel of St. John; however, the last three readings are taken from the beginning of the cycle of readings from the Gospel of St. Matthew. And what a wealth of teachings are found in these three selections! In the first reading from Matthew 4:25 to 5:13, we find the Beatitudes, which Jesus gave as His Sermon on the Mount. In the last two readings, which encompass Matthew 5:20-32, we find Jesus giving His first example of the Christian view of God's Law. He draws from the 6th commandment and the Law on Murder. Here we see that the difference between the way the Jews of old regarded the Law and the light in which the Christian should regard it is simply the difference between the letter and the spirit. The Scribes and Pharisees taught that to break the 6th commandment was simply to take another's life, and they held no other way of breaking it. This was to understand it in the letter. Our Lord teaches that bad feelings and bad words equally break this commandment. This is to understand it in the spirit.

The reason why anger and unkind words break the 6th commandment is because they are signs of the same evil temper in the heart, which when given way to, leads the murderer to his awful sin. Sin must be sought out in its root. The Jew only saw it when its deadly fruit was ripe.

From verses 27 to 32, Jesus gives further similar comment teaching on the 7th commandment: "Thou shalt not commit adultery."

Home Bible Reading Schedule

MAY 2007

1. John 7:1-13 Tamara
2. John 7:14-30 Boris
3. John 8:12-20 Xenia
4. John 8:21-30 Hilary
5. John 8:31-42 Adrian
6. **John 4:5-42 Job**
7. John 8:42-51 Neil
8. John 8:51-59 Emilia
9. John 6:5-14 Joseph
10. John 9:39-10:9 Simon
11. John 10:17-28 Nicodemus
12. John 10:27-38 Epiphany
13. **John 9:1-38 Gabriel`**
14. John 11:47-57 Isidore
15. John 12:19-36 Isaiah
16. John 12:36-47 Theodore
17. Luke 24:36-53 Stephen
18. John 14:1-11 Claudia
19. John 14:10-21 Patrick
20. **John 17:1-13 Lydia**
21. John 14:27-15:7 Constantine
22. John 16:2-13 Markella
23. John 16:15-23 Michael
24. John 16:23-33 Vincent
25. John 17:18-26 Julius
26. John 21:15-25 Alexander
27. **John 7:37-52;8:12 Theodora**
28. Matt 18:10-20 Daphne
29. Matt 4:25-5:13 Theodosia
30. Matt 5:20-26 Macrina
31. Matt 5:27-32 Hermie

I cannot complete this study without glancing back on the first most beautiful portion of the Sermon on the Mount. It is the picture of the person whom Christ declares "blessed." The picture is wonderful in itself. It is a picture to gaze upon, to study, to learn by heart, and to set side by side with that of our sinful selves that we may both be humbled by seeing how little we are like it, and also to strive to win a fuller share of its blessedness. It is also a wonderful opening to the whole Sermon.

The great subject of that sermon is the nature of Christian righteousness, which is shown by applying God's Law in the spirit and not in the letter, and which is far truer, deeper, more spiritual, and righteousness than that of the Scribes and Pharisees. And do not the Beatitudes at once declare the true nature of Christian saintliness?

It is as though Jesus began His Sermon with a vivid description of the true saint, that He might better go on to discuss the varied marks and evidences of the saintly character. He draws a glowing picture of the "blessed," and, holding that up and pointing to it, seems to say: "Now listen while I unfold to you the hidden elements of the strength and beauty which make up the perfect whole." Note also how this picture is entirely that of spiritual holiness, such as the whole Sermon enforces. It is not doing of this or that duty which is declared so "blessed." Christ goes at once to the heart. His picture is by a few masterly strokes full of the living graces which form and characterize the Christian person. It is the spirit, and not the body: – the light and shade and color, not the mere outline; – the kernel and not the shell; – which we are looking at now. The poor in spirit, the mourners, the meek, the hungry and thirsty after righteousness, the merciful, the pure in heart, the peacemakers, the persecuted; – here is surely a picture of a righteousness exceeding that of the Scribes and Pharisees. Will you ever listen to the Beatitudes the same way again?